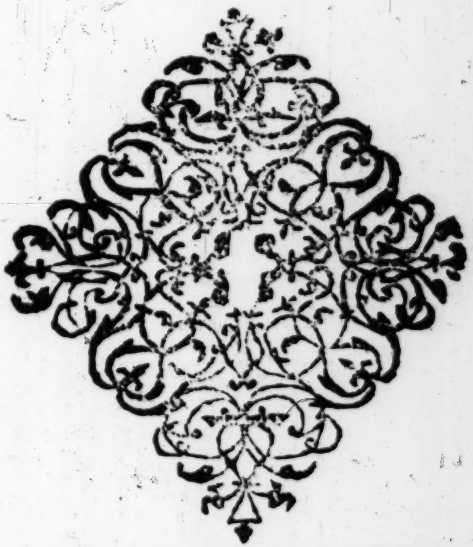
ANE DISCOVRSE

TVICHING THE ESTAIT
PRESENT IN OCTOBER
Anno Domini. 1571.



IMPRENTIT AT
SANCTANDROIS BE ROBERT
Lekpreuik. Anno Do. M. D. LXXII.

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ANE DISCOVRSE
TVICHING THE ESTATE
preſent. In October. Anno. 1571.

CALLING to mynde (gentill Reidar) the miſerie inteſtine quhairof our natiue coũtrie ſuſtenis the plaigue this day, and the wonderfull diuerſitie of opiniõũis, not onlie how the ſame is kendillit and foſterit, bot alſo quhat men according to the tyme thinkis thay aucht to do: I am compellit, my conſcience pricking me thairto, to mak ane lytill diſcourſe tuiching the ſame. For thair be ſum quhome onlie ignorance in ſimplicitie withhaldis fra doing thair dewteis, for quhais confort this my trauell is ſpeciallie vndertakin: febil cowardice drawis vtheris away, notwithſtanding thay ſe als cleir as the Sone at none day quhat is craifit of thair dewteis: malicious obſtinat pryde & parciall particulariteis makis vtheris baith

feeht aganis thair knawlege and conſcience. And ſen my trauell is nouther for the proude contempnaris authoris of this miſerie, nor for the coward and febill hartit lyby, bot for the ſempill ignorant, I haue proponit this diſcourſe be way of Dialogue reſſoning the ground according to ye treuth, praying the (gentill Reidar) to tak it in gude worth: For I haif not interpryſit it as abileſt to diſcharge it, bot for that I ſaw greit neceſsitie cráifing, and na man put to his helping hand. And albeit, that nouther the dignitie nor reuerence of the Author, nor eloquence nor diſpoſitioun of fair language nor curioſitie of mater, quhairin mony delyte, ſall mak this Treatie famous: zit reuerence it for the verray treuthis ſaik, and zow ſempill ſaulis conſidder how far curious and heich ſpreitis abuſis zow.

Fair weill.

THOMAS AND GEORGE.

¶THOMAS.

GOD blis zow my gude freind George.

¶GEORGE.

And God ſaue zow Thomas gif I haue na farther Iniurie of zow.

T. Quhat mene ze be that Iniurie, quhen was I accuſtomit to Iniurie zow?

G. Zea, not onlie haue I bene Iniuryit be thame I luikit als lytill of, bot rubbit, ſpuilzeit, weill beatin, and neir ſlane.

T. Mercyfull God, quhat heir I, I wald haue beleuit yat the reuerence of zour gray hairis & excellencie of leirning ſuld haue bene protectiõũ ſufficeent for zow, ſpecially of yame of zour acquẽtáce

G. Bot experience hes teichit me the contrair, for profeſsing my ſelf ſeruand to God and the King, was ſufficient cauſe, ſay thay, this to demane me, ſwa that the loſe of my geir, zea, my awin woũdis greuis me not ſa mekle as that ſic perſonnis quha ſumtyme wer cheif pilleris protectouris, zea, the verray ſtaf doaris and ſetteris vp of the King, and mony tymes ſenſyne hes had yair handis armit in ſindrie conflictis for his defence, and protectioun of his Authoritie and Royall eſtate, ſuld now mak

it cauſe ſufficient, not onlie of my reif and Iniurie, bot of the reifing, hirrying, ſtryking, ſlaying, and dryfing to maiſt vyle beggarrie of mony thouſandis in the bowellis of this miſerabill countrie.

T. Deir freind George, this is the rewaird of ſin and impietie, quhairwith this countrie ouerflowis.

G. I man outher grãt this cauſe to be ſin, or impute vnrichteouſnes vnto God, ſeing that plaigues neuer cũmis bot as Meſsingeris of God for impietie committit, & the mair narrowlie that I luik quhat this ſin ſuld be, or quhairfra it ſuld proceid, fra ye hieſt degre of Nobilitie to the vyle eſtate of the pure beggar, thair ſall nane be found, being diligentlie tryit, bot in him onlie ſalbe found mater of greitar plaigues nor we ſuſtene this day gif we wer delt with accordinglie, how mekill mair quhẽ euerie mannis impietie is intermaſit togidder. God grant then that euerie man may rype out the plaigues in him ſelf, and ſwa cum to amendement euerie man of ane.

T. Deir freind George ze haue gadderit weill ſummarlie ſin to be the occaſioun of plaigues, and the tryell of euerie man in him ſelf, the meanis quhair by God is appeaſit and plaigues ceiſsis: Bot I pray zow luik ze to ſe at ony tyme that euerie man fall ſa do, or hes exempillis teichit zow ony ſic thing heirtofoir.

G. All I grant can not, for the rebellious children of Sathan

of Sathś can neuer call thame ſelfis trewlie to try-all, it is ſufficient gif the godlie vnder the plaigue liſt vp thair hartis and ſchaik of thair auld man.

T. Bot ze bring me now to ane heid, the reſolutioñ quhairof I feir ze and I ſall not weill aggre vpone eaſilie, foraſmekle as zour former ſpeikiug hes vtterit zow to be ane profeſſour of the King and his Authoritie, quhairby ze wald infer that ſic as ar troublit in defence of his actioun ze acknawledge to be the children of God troublit for richteouſnes and vnder his preſent roddis.

G. Zes trewly, for I aſchame not of my Maiſter vnder God.

T. On the tother ſyde me think yat thay quha ſuſtenis ye part of our Sourane Lady in defence of hir Maieſteis richt tytill & libertie to be the children of God troublit for richteouſnes be ane pak of treſſonabill ſeditious conſpiratouris.

G. Gif ze delite to terme mẽ be odious tytillis mair than familiarly to confer vpon the treuth, think not bot I culd gif vtheris thair Epithethes proper aneuch lytill to zour contentment and les to yair honouris.

T. Let our conference then be with modeſtie, partialitie and affectioũ baith ſet aſydo, & let vs ſpeik in foro conſcientiæ.

G. I craif nathing ellis.

T. Quat law permittis, quhat conſcience allowis,

quhat ſubiectis hart can ſuffer thair natiue Princes oppreſt, caſsin in vyle preſoun, ſpuilzeit of hir Crowne, honouris and dignitie, & dreuin for faiſtie of hir lyfe to ſeik protectioun of the cruell enemeis of hir Maieſteis ſelf and Predeceſſouris.

G. And zit all this is not ſufficient puniſchment for hir impietie.

T. Quhat? will ze puniſche zour Princes, fall the fute comptrol the heid or command it? teiche me that Law.

G. As ſubiectis violating thair faith and detfull obedience to thair Superiouris repyning or rebelling aganis thair lauchfull Lawis & inſtitutiounis, may iuſtlie be reknit treſſonabill tratouris to god, thair King, and commoun welth. Euin ſa gif thay permit ane laſciuious and inſolent Prince without ony comptrolling to do per fas & nefas, quhat he pleiſsis, rekning all thingis lauchfull vnto him quhat his corruptit or vnbrydillit luſt liſtis to attempt, can be na vther wyſe reknit bot tratouris to God, thair King, and commoun welth. For quhat wer it ellis, to think that Princes and Gouernouris of commoun welthis ſuld not be retenit vnder Diſcipline concerning the ſtate of the countrie, nor that quhilk Papis hes aſcriuit vnto thame, to wit, that it is not lauchfull for ony mortall man, ithocht he thraw ane hundreth thouſand ſaules deidlingis in the hell atanis, it wer not lauchfull, I

ſay,

ſay, anis to inquyre quhy he ſa did, or to call in queſtioun quhidder he micht ſa do or not, we mon farther vnderſtand that the violatioun of the lawis of God ar not only craifit to be puniſchit in priuate mé, bot euin in Papis, Empriouris, Kingis, Quenis, and all eſtatis of Princeſsis, forſamekle as in the geuing of the Law na libertie was geuin to ſic tranſgreſsioun nouther ony exẽptioun of thame quhairby thay may be priuilegit. Attour the floriſching & beſt cõmoun welthis yat our Nobill predeceſſouris hes left mentionat in famous Cronicklis, teichis not onlie how inſolent Kingis hes bene comptrollit of thair Gouernament, bot ſum be mature deliberatioun of the counſall of Nobilitie cõdempnit to perpetuall preſoun and yair deceiſsit. Vtheris degradit of thair digniteis. 2. Cro. Cap. 11. Dardanus King for his Murther and Tyrannie apprehendit be his Nobilitie and ſlane: and for the mair terrour of all Princes to gouerne be tyrannie, his body caſsin in his awin vyle cloiſſet. 5. Cro. Cap. 6. Conarus lykwiſe King for his miſgouernance degradit be his Nobilitie, condempnit to preſoun quhair he deit. Vortiger king of Inglãd ſpuilzeit of his eſtait Royall be his Nobilitie for his miſgouernance, and his Sone Vortimer Crownit and ſet vp in his Crowne. 4. Cro. Cap. 7: 6. Cro. Cap. 19. Was not King Farquhair chargit be ane Herauld of Armes to cõpeir befoir his Nobilitie to be comptrollit of his miſgo-

uernance, and for his disobedience apprehendit be his Nobilitie, ane vther placit in his gouernament, him self impresonit to his last braith. Gang reid the 11. Chap. of the second buik of the Cro. and the 15. of the same, the 15. of the thrid buik, & thow sall se quhat gude exempil of Nobilitie, verteous gouernance, and cair of thair commoñ weill our Nobill Predecessouris hes left vs concerning the retening of insolent lasciuious and tyrannous Princes in thair vnlefull dewteis doing. Bot was this sa mekle as ane questioun within thir 5. zeiris to call ane Prince to compt, zea, to punische to ye deith for impietie, remember zow. Participatis not oft tymes innocent subiectis of the plaigues that God pouris furth for the wickitnes of Kingis and Princessis? Cryit not Dauid (his pepill being chastesit for his offensis) it is I ô Lord, it is I, quhat hes thir Innocent scheip done? How far then appertenis it to the weilfair of subiectis that thair Princes leif godlie?

T. Quhen I remember the vniuersall corruptioun of our age, and consideris lawis and Magistratis that aucht to bring rebellious and insolent subiectis to ordour, and thẽ luikis how be vnbrydillit libertie Princes selfis rin in all kynd of misordour, thinking nathing thay do suld be mair callit to compt nor thay wer verray Goddis. My conscience beiris me record, that thair Nobilitie aucht to put

to put ordour to thair inſolence, and that baith ye lawis of God and nature allowis the ſame. Bot albeit I ſeme to gang with zow thus far generallie, zit find I not thir circumſtances correſpondent to the depoſitioun of our Maiſtres.

G. Quhat kynde of Impietie I pray zow hes ſcho cõmittit? Hes ſcho not corruptit the Realme with ſuperfluitie in cleithing, ryatous and exceſsiue banketting, filthie huredome, pollutit the land agane with Idolatrie, quhilk God of his mercy had anis clẽgeir, ſic murther as na vyle barbariane or cruell Turk culd do mair vnnaturallie, to put handis in hir awin Innocent huſband, and bring in bed the cheif executour of his murther. Now I pray zow wey quhat cauſis bene heir. How ſtand ze ſtupifact? Speik I pray zow and remember zour former promiſis.

T. I can not deny in deid, bot me think bir part cõ not be exaggerat ſa heichlie for mony cauſis, and I pray zow Iudge with me indifferentlie, firſt ze knaw ſcho was bot ane barne in zeiris nuriſchit in all kynde of welthynes, and in quhat gude eſtimatioũ ſcho was in at hir hame cũming ze knaw, had ſene lytill or nathing in gouernament of commoũ welthis, and I trow of hir awin nature tractiue aneuch gif ſcho had had counſallouris cairfuller of hir honour and weilfair of ye Realme nor of beilding houſis to thame ſelfis. Swa that I rekkin not

the leist part of this hir misgouernãce to haue cũit be thair flattrie and dissimulatioun.

G. Not that I will extenuat ony part of hir former faultis, zit am I with zow in that, yat gif sum of hir speciall counsallouris had bene cairfull of hir estimatioun, and neuer sene in hir ony thing derogatiue to hir honour or estate, bot straicht said Madame yis is not the way to establische zour graces Kingdome in the Lord, and as ane Father had instructit hir in hir dewtie, without beiring flattrie or dissimulatioun, I trow trewlie hir caus this day had not bene sa lamentabill, and I dout not bot God this day is craising that flattrie at sum of yair handis besydes mony vtheris thair vnhonest practisis.

T. Bot gude freind George hir Authoritie is takin fra hir be hir awin dimissioun, being thairto compellit for feir of hir lyfe, quhilk scho renuncit and annullit sensyne; and ane gude part of hir Nobilitie hes foũd yat scho was ane sillie innocent thing and cryis peccaui. For putting hãdis in hir, or calling hir to accompt of thay former allegeances, & hes establischit hir lieutennentis for erectioun agane of hir Authoritie, and confirmit the same in Parliament, the Persoun of Flisk (in ane helter) & the secretar sayis it was bot for ane feche yat thay apprehendit hir and Crownit hir Sone quhill the Murtheraris of hir husband wer punischit. And thay

thay ment nathing les thē ony derogatiou to hir Authoritie, for ſcho was als Innocent of hir huſbandis Murther as ony of thame twa was, lyke as thair Apologie ſet furth in prent in hir purgatiou of that cryme beiris.

G. Ze gif me ſa mony heidis to anſwer to that I wat not quhair to begin. Nottheles I ſall keip that ordour in anſwering that ze do in proponing. It is trew the King bruikis his Authoritie be dimiſsiou of his Mother, ane inuentioun of thay quent curteouris that lykis neuer to feſsin ony thing ſa faſt bot that thay may louſe it agane as thay ſe it may ſerue thair turne, for thay ſettill Courtis at thair appetites quhen it may import thair cōmoditie & turnis agane vpſyde doun quhen thay foirſe ony ſtorme tending to thair hurt, zit is all thair alteratiounis nathing ellis bot ſeiking and eſtabliſching of the cōmoun welth, as the man ſocht his drownit wyfe vp the watter, and nathing can be weill done bot that thay do maiſt wickitly thame ſelfis: Bot I trow Robert Maluile aſcriuis to him for gude ſeruice, that he perſuadit hir to dimit it, and ſaid it wald be the occaſioun thay wald tak thē les regaird of hir keiping, and ſwa be ſum meanis now or than ſcho micht eſchaip, quhilk anis doung in hir heid ſcho tuik neuer kyndlie reſt quhill it was accompliſchit. As to hir reuocatioun, I aſk of zow gif ony man had ſlane zour Father and thairfoir

adiudgit to the deith, had heritabillie infeft zow in ſum of his landis, and be that ſatiſfactioun had Redemit his craig fra the aix, wald ze thinke it ane lauchfull exceptioun to recleame thay landis, and ſay I did it for feir of my lyfe, attoure this alledgit reuocatioun hes not the ſolempniteis dew thairto, to wit, hir awin fre libertie, and approbatioun of hir Nobilitie in Parliament as the Kingis Coronatioun had.

T. I haue alledgit confirmatioũ in Parliament afoir.

G. That Parliament. Is ye Duke, Huntly, & Hwme all the Nobilitie of Scotland? quhair thair is threttie Erlis and Lordis beſyde the haill Barrounis & ſa mony Burghis as ar fre of thair tyrannie that avowis continuallie his Authoritie. Quhair was thair Cõmiſsioun quhen Robert Scot aſkit for it?

T. He was the Deuillis wyſe to put queſtioun or think thair wantit ony formalitie in ye thingis yai did, and thair was mony vtheris at that Parliamẽt nor ze reknit, Baukcleuch, Farnyhirſt, Coldinghame the Bletour of Dunkeld, and ſindrie vtheris be thair Commiſsiounis.

G. Sic lippis ſic Latous, ſic a Parliament, ſic Lordis of Artickles, it micht weill haue bene ane Guiſe agane Zule. Bot trow ze that ane Law and a leill Syte for mantening of thift and oppreſsioun, ſuld ſet Farnyhirſt and Baukcleuch better, nor to be thronit vp, to wit, in Parliament. And amangis all vther

vther thingis thair is nathing makis thame mair odious and deteſtabill to all men, and perſuadis mē les of thair honeſt dealing and cair of yair cōmoū weill, than that thay ſe the onlie meanis quhairby cōmoun welthis ar brocht to vtter euerſioun, yair ſpeciall gaird and protectioun. Quhat cair is thair for the cōmoun wealth quhair ſa ſchamefullie Iuſtice is defait to ſet thame vp to Iudge be ane Law in Parliament, worthyer be Parliament to be adiudgeit to ane thouſand deithis. Sall this mocking of Iuſtice with counterfutit Cōmiſſiounis maid in yair awin Chalmeris voide of all maner of ordour & formalitie, not be plaiguit of God? It ſall doutles: Quhat cair is thair of the commoun wealth quhair the Miniſteris of Chriſtis Euāgell ar chaiſſit away from thair flockis, the hous of the Lord appointit for prayer maid ane den of theifis, honeſt men drawin fra thair houſis, thair gudis violently takin fra thame, the principall Cietie of Scotland quhair floriſchit peice, policie, and Iuſtice, thus miſerabillie defacit and maid ane peciabill reſſet to cōmoun theifis, murtheraris, Ydill vagabundis, excōmunicatis, and infinite ſic vtheris as for feir of Iuſtice durſt neuer be ſene publictlie.

T. Now George zour Choler briſtis furth mair vnreuerentlie nor can be weill allowit, for thair be ſum honorabill men that miſlykis fra thair hartis that ony ſic thing ſuld happin, bot all thingis can

not be keipit in frame as the preſent ſtate of thingis ar.

G. Bot I pray zow hes not the ſelf ſame honorabill mē brocht and preſentlie haldis all thingis out of frame, and zit mō thay be decorit with famous & honorabill tytillis as Princes of heich honour and vertew, examinat I pray zow how thair practiſis and Interpryſis aggreis with thair wordis, and let thame haue tytillis anſwering thairto. Bot tell me of thay honorabill men (as ze call thame) that ſa bewaillis this preſent troubill.

T. Knaw ze not?

G. No trewly.

T. I appeill zour conſcience gif ze trow that the Capitane of the Caſtell of his awin nature outher delytis in blude, oppreſsioun, or troublis in the commoun wealth.

G. Ze haue ſchiftit out the euill beſt amang yame. Bot how can he not be thocht the verray ground the rute and foſterar of all, ſeing he dois all thingis, and without him is done nathing that is done, for quhat euer the Secretar Inuentis, ſtraicht way cauſis he to be put in executioun. Quhat troubill had bene in Scotland throw calling ye Kingis authoritie in dout, gif he had remanit conſtant and keipit that hous to the Kingis obedience with ye Wardaris that was in it, according to his mynde that credite him? Is it not him ſelf with the factioun of

ony of the wardaris quhome he louſit at his awin hand hes browin all this miſcheif, nouther Hamiltoun, Gordoun, Scot, nor Ker durſt haue reſt ane hen chikkin in Edinburgh had he bot ſtand indifferent, and not plane enemie to the honeſt men of that Towne, zea, I wald not haue geuin ane caill caſtok for all the enemeis the King had in Scotland had he remanit honeſt in keiping of that hous.

T. Althocht I dout not bot ze mene honeſtly aneuch for zour ſelf, zit ze knaw not the merite of cauſis for thay ſchuik not of the Kingis obedicce bot mouit of conſcience that thay had done euill in depoſing his Mother, and he louſit not thay wardaris without ane warrand.

G. A warrand I grant of the Kingis coniurit enemeis and ſic as had na power. Quha may releif of weird ane man committit to waird be ane Prince culpabill ſpecially of treſſoū? Nane bot ane King.

T. Ze haue interruptit my purpois, I knaw perfitly quhē he louſit thay wardaris the Secreter and he offerit to gar all Scotland acknawlege the Kingis Authoritie gif the Quene of Ingland wald mak thame ſure of our Quene not to be delyuerit to cū hame, quhairby thay ſuld not incur hir indignatioun ony farther, and thairfoir men lyke men foirſeing that danger thay thocht it meteſt (ſen na vther apperance thair was bot ſcho ſuld cum

hame now or then) to tak hir beneuolence, & be the hamebringaris of hir thame selfis, and be that benefite extinguis all thair former offensis, yea, yai had sa far dreist afoirhand, that gif Scotland wald diuorce hir and the Erle Bothwell and be the procuraris of the furthsetting of hir Mariage with ye Duke of Norffolk, scho suld approue the Kingis Authoritie hir self agane, and interpone the King of France souertie neuer to cum in the contrair, nouther euer to cum in Scotland bot remane with hir husband at libertie in Ingland or France.

G. Quhat wyse men in the Lord cuid of conscioce bring hir hame agane to be promouit to dignitie, that is sa schamefully dilatit and discouerit of sa horribill crymes, bot suld not rather procure hir to be punischit according to hir demeritis, yat the land may be clengeit of blude. Bot I haue thy answer in my self, that is not the purpois of thair fetche, bot quha euer compasis thair fetches and beginnis not with God as thay haue done in this, God sall mak thame to acknawlege thame, will thay nill thay or it be accomplischit, and happy is that interpryse that hes sure fundament approuit of God, for quhatsumeuer troubill is at the beginning or myddis it bringis comfort in the end. Bot how can thay twa aggre, conscience mouit thame to set hir vp agane, becaus thay haue done wickitly in deposing of hir, and that vpon certane

conditiounis

conditiounis craifit of the Quene of Ingland, thay wald haue perſeuerit in thair wickit handilling of hir as thay call it, and neuer maid mair conſcience of it nor it had bene ane horribill act. The warld may ſe it is not Conſcience, it is not hir honoure nor erectioun ze ſeik, bot as it may mak for zour grandeuir, and I will ſay that thay had done as honeſtlie & be ye apperance of ſucces of thingis mair to thair profite and quyetnes of the coũtrie, gif yai had rune that courſe of the Kingis obedience as thay begouth, and brocht all Scotland to do the lyke as thay braggit and bund vp ane quyet Commoun welth, that hir welcumhame and ſcho had cũmin ſuld haue bene na pleſander to hir nor ſcho gat eſter hir delyuerance out of Lochleuin at the Langſyde feild, for God is zit the ſame God gif we had zit the ſame feruentnes. As to that fair reſſoun far fiſchit aſoir the net of the confirmatioun of the Kingis Authoritie and ſouertie neuer to cõtrauene the ſame for procuring hir diuorcemẽt to be Maryit with the Duke of Norffolk, how the keping of that promeis aggreis with hir aſpyring mynde I leif it to thy awin iudgement, and gif thow beleifis not that we ſuld haue ane cauld coill to blaw at in ſeking the King of France of his promeis and ſouertiſchip, gif ſcho violatit hir promeis in that point, as I am maiſt aſſurit ſcho wald.

T. Gif I ſuld ſpeik my conſcience, I can na wyſe

red me of that laberinth, for thair is na keiping of promyſis, ſubſcriptiounis with ſeillis betuix nichtbouris, mekil les betuix Kingis and ſubiectis. Bot I will leif of this and returne to our purpois quiching the Capitane. Gif the Capitane wer cõſtant he micht eſilie caſt the ballance, bot the Secreter and Robert Maluile hes ſa abuſit the gude nature of that man and led him blindlingis fra ane degre of defectioun to ane vther, ſum tyme dinging in his heid the Quenis delyuerance, ſum tyme boiſting of the Duke of Nòrffolk, now bringing thouſandis and mylzeounis out of Spanze, than bringing in Frenchemen, that he hes miſerabillie rune him ſelf ſa far ouer the heuch, that he can not find the meanes to recouer him ſelf agane.

3. I will not ſay bot thay haue bene euill Inſtrumẽtis, zit euin the verray heich curage and pryde of the mánis awin new ſpirite culd not away with being vnder obedience to ony bot ſic as he pleſit, or ſic as the Secreter micht leid be the noſe, I call it ane new ſpirite in reſpect of that famous name, honour, manheid, fidelitie, Religioun, Magnanimitie, and conſtancie, in quhilkis all conductit be his auld ſpirite he was marrowles in Scotlád, how the ſpirite that gouernit him quhẽ he reſſaifit yat Caſtel aggreis with this, Iudge ze, he is ſa far chãgeit that I can ſkantlie perſwade me he is the ſelf nan. Quhat ſpirite ſteirit him vp in the beginning of his

of his defectioũ be ane feinzeit handwrit to tak the Secreter furth of thair handis to quhome he was committit? Quhat spirite culd haue reuengit ane cuffe geuin to a man of his awin Surname with the slauchter of ane Innocent man, and ressauit in his speciall protectioun the murtheraris of that Nobill Prince his Maister, that was during his dayis the bandstane of mekil quyetnes in yis Realme? Quhat spirite wald set hir vp in Authoritie agane quhome he him self as cheif Instrument brocht doun & adiudgeit worthy of ane thousãd deithis? Quhat spirite wald contraueue his awin aith maid voluntarly to his natiue Kiug, quhair he protestit afoir God that that hand quhilk subscriuit his Authoritie suld be the last hand vnarmit in his defence? Quhat spirite culd suffer sa mony pietifull cryis of pure saulis lamentabillie bewailling thair miserabill oppressioun? Quhat spirite culd cry out aganis the Seruãd of God for reprouing of impietie? The vengeance of God licht vpon thame quhilk of vs twa is the greitest occasioun of blude schedding. My freind Thomas as God hes lettin the warld se clei aneuch be the succes of thingis quhilk of yame twa it is, swa I feir the vengeance sall follow according to his prayer without spedie repentance.

T. Thair be sum thingis thair quhilk I allow not bot as to the slauchter of that mã I trow thair com neuer thing to him in his lyfetyme mair displesant

howbeit the ſame was done by his knawlege, and he offerit to ſatiſfie the partie and the Kirk, and how extreme Iohne Knox was to him, and how vnreuerētly he handillit him is mair nor manifeſt, and I reckin that to be ane greit part of the occaſioun baith of his eſtait and the countreis, for rigorous and extreme handilling will caus men do mony thingis contrair thair awin nature.

G. Ze haue ſaid mekill bot to lytill purpois. Think ze it to be the office of the ſeruādis of God quhē notabill Inſtrumentis declynis in oppin impietie, to participat of thair wickitnes outher be ſilence or flattrie, Iohne Knox luikit mair deiply in that mater nor ze ar war of, and ſaw na acknawlegeing of the offence done to the Magiſtrate, quhais ſatiſfactioun aucht to preceid the Kirk, bot plane contempt as appeirit weill be his awin cūming in proper perſoun to the hous of Iuſtice at the Regentis elbok, contempteouſly brak vp the ſame and tuik out ane of his ſeruandis apprehendit for the cryme, and ſua mendit the firſt fault with ane vther worſe. Quhat penitence or ſatiſfactioun outher of King, Kirk, or party culd thē haue bene gadderit? And that ſeueritie (as ze call it) quhairwith Iohne Knox handillit him ſall accuſe mony Miniſteris and vtheris that in thair hartis dampnis that fact and vtheris thair interpryſis, and outher for feir or than flattrie keipis thame ſelfis ſa indifferent that

ferent, that of thair doctrine and prayer thay may mak ane Welſche mānis hois. For gif richteouſnes and trew deilling be on thair ſyde let Miniſteris & all vtheris Iuſtitie, allow, publictly approue and, mantene it, gif not, condempne it, cry out aganis it, threitning the plaigues of God and craif thame to be powrit out on thame without ſpedy repentāce, admoniſche all men to fle fra thame as fra ane conſuming peſtilence. Heirin ſtandis the part of the trew bringeris of Chriſtis Euangell, and thow that hes done or ſall do vtherwyſe, and byſſeis thy ſelf mair to pleis men nor him quhais ambaſſage thow beiris, tak thy admonitioun out of the Reuelatioun to be ſpewit out of the mouth of God as nouther het nor cauld. And as ze trow yat that ſeueritie was ane greit motiue to the kendling of yis fyre, I trow & vther Miniſteris with als greit ſeueritie had cryit out, and threitnit the plaigues, thair audacitie had not bene ſa greit in attēpting of thingis, nor zit haif braggit, we haue als mony miniſteris on our ſyde as thay haue on thairis. Conſidder thairfoir that ouer greit lenitie in reprouing of ſin geuis mē audacitie and makis thame ſleip ſound in impietie, and ma declynis in lenitie then in ſeueritie.

T. Ze brag mekle of richteouſnes on zour ſyde, bot will ze find me that impietie with thame quhilk is not in the lyke degre or rather greiter with zour ſelfis, and it is ſpokin that zour treſſoun aganis the

King and countrie may matche thairis as zour practisis with Ingland witnessis.

G. I am assurit we mantene ane richteous caus sum tyme Iudgeit richteous be zour selfis, thocht ze now to zour perpetuall schame wald recant. Bot in deid all that mantene this richteous caus ar nocht precise richteous thame selfis, bot euin in verrie mony thingis ar out of the way. Alswa lat men allow the generall caus and mantene the richteousnes of it, and dampne the particular impietie in the particularis. And becaus our laser will not serue to discus that heid as ye necessitie of the same craisis, ze sall haue it heirefter at mair lenth lytill to the contentment of ather sydes gif thay mend not yair handis. As to our practisis with Ingland, the warld seis quhilk hes bene maist tressonabill, I knaw thay thunder out aganis vs that we ar Tratouris to our Countrie, wald sell vs to be slaues to our auld enemeis of Ingland, put our King and strenthis in thair handis, bot how impudently thay belie vs, thair awin speciall assistaris can beir record. Accusit not the Ambassadour of France thame at Londoun of entrew deilling to his Maister of thair offer of the delyuerance of the King to the Quene of Ingland, was not our refusall of the King plane caus that my lord Mortoun come hame without expeditioun of his sute. Quhat culd he haue craisit that he had not obtenit grantand his delyuerance. Quhat slauerie

suld

ſuld we be exponit vnto vnder the obedience of an Inglis Duke Maryit with our Quene Enemie to Chriſtis Euangell, and Tratour to his awin Princes, and zit gang thay about with tuith and naill to accompliſche that fetche, ar thay not eſchamit to accuſe vs of treſſoun quhilk thame ſelfis practiſis, it is trew we haue ſocht dyueris tymes the Quene of Inglād to put hand to oppres thair tyráneis & treſſonabill crueltie, tending not only to the euerſioun of our King & hir Maieſtie of baith thair Realmes bot alſo of the Euangell of Chriſt profeſsit thairin, quhilk appeiris mair manifeſt nor myſteris be ſpokin of, be thair only conſideracie and dependence with coniurit Papiſtis in Ingland, France, Spanzē, zea, ye Pape him ſelf, contributing or promyſing to contribute liberallie to the furthſetting of thair attemptis, and zit mon we be the Tratouris, for that we will not call bak to our ſchame that quhilk yame ſelfis did with honour, and ſet hir agane ouer the Kirk of God, that hes ſubſcriuit that bludie cōſpiracie aganis the Sanctis of God deuyſit at the counſall of Trent. Bot ſupponing now that lauchfullie hir authoritie micht be erectit, ſuld not ſic be appointit thairto in hir abſence, as be wyſdome, foirſicht, Iuſtice, and verteous gouernament culd auance the Kingdome of God, and intertene the quyet eſtait of hir ſubiectis, and preſerue the Realme in peice and tranquillitie quhill outher ſche

or hir Sone reſſauit it.

T. Quha douttis?

G. Conſer with me a lytill then and ſe how the gouernament that aucht to be aggreis with it that is, ane verray wyſe Gouernour at nuttis craking, and ſpeciallie fra twa eſter none hak, that be him ſelf his freindis, and predeceſſouris hes practiſit thir fyftie zeiris be murther of the blude Royall to conuert the Kingdome to his awin hous, and waittis thow not quhat the heland man ſaid that he wald do with the Sone quhais Father he had ſlane. Bot he that hes ſlane Grandſchir, Gudſchir, the Father and the Vncle, quhat rewlit commoun welth wald he be glaid to leif the Sone? And in how gude cais think ze the Sone wer in vnder his mercy. And ſen his practiſis tendis to ſic middis and end, quha douttis bot he wald glaidly be the diſpatche of the Sone be that degre neirar. And he is blynder nor ane Aſſe that ſeis not thair Innocent blude with the blude of the ſanctis of god quhome he hes murtherit plaiguit in him ſelf and ſucceſsioun, that of ane fuill is begottin ane neſt of Goikis vnabill to gouerne thame ſelfis mekill les ane Kingdome, and for all this ze mon brag of thair gouernament as Fatheris of the Commoun welth.

T. Howbeit he is not verray wyſe, zit he is ane greit man and may do mekill, and for to help his wyſdome

wyſdome thay haue ioynit with him Huntly wyſe aneuch, and gif thair be ony ſuſpitioun agains the King, let him neuer cum in his handis.

G. Ane greit man I grant, and may do mekill be treſſoun, murther, and oppreſsioun. As to his coadiutor lyke to him ſelf, his phiſnomy in deid reſemblis greit wyſdome, and the trik that the Erle Bothwell and he practiſit at the Kirk of Feild to the Father may be witneſsing gude aneuch of his gude will toward the Sone, find me the way now vnder ſic Gouernouris to keip outher his throt or his keiparis vncuttit, for to think that he can be keipit but danger vnder thair gouernament, is als mekill to think thow can hauld ane Wolf be the eiris but perrell. Zit I meruel mekill how this vnfeinde freindſchip betuix the Duke, Huntly, the Capitane and the Secreter cumis. I am aſſurit within thir twa zeiris thay wer als gude freindis as Pylat and Herod afoir Chriſtis apprehenſioun.

T. The thocht of the Commoun weill ſa eir thame vp that thay culd find nane meitar.

G. Meitar meitar wald ze ſay to inuert all and cut the Kingis throt, tuſche I will tell the it is the cheritabill Law that commandis for euill to do gude, becaus the Duke pat the Laird of Grange Gudſchiris heid vpon the port, ſend him ſelf lyke ane ſlaue to the Galayis in France, conducit ane diſperat knaif to murther his Maiſter, and for the

gude ſeruice the auld Erle of Huntly thocht to haue done to the Secreter at the Iornay in the North.

T. Now ze ſcorne me.

G. Quhy ſwa, ſa God help me I knaw not ane gude qualitie nouther in ye Duke nor Huntly nor ane gude turne that euer ony of thame did to ony of the vther twa that ſuld muſe thame, bot and thow liſt I culd rekin thee infinite diſpleſuris that thay haue wiſchit thame with. Bot I trow the ground be the ſelf ground that ſewit vp the freindſchip betuix Pylat and Herod, for thay haue ſa defylit thame ſelfis with the blude of the King and his Regentis, that thair commoun cair is how to get ane new ſucceſsioun to Regne, leiſt ſumtyme yair bludes be craiſit of thame or thair poſteritie, for vtherwyſe I knaw thair is na men in Scotland lykis vtheris worſe nor wald be glaider to ſe vtheris wrakit, gif ony of thame micht do thair turne by vtheris: for the Hammiltounis ſayis gif thay culd anis get the Court, the Secreter, Maiſter Iames Makgill, Robert Maluile, the Perſoun of Fliſk, and ſic fyne Court caſteris ſuld neuer walter ane Court to thame.

T. I can thinke that weill thay will neuer credite thame.

G. Na, na, ane ſuirer way diſpatche thame atanis.

T. Bot I tell zow thay luik for na les at thair han-

dis, and

dis, and ſum of thame thinkis to pay thame hame agane, for I knaw that ſeiking ſum gentill men to ryn thair courſe that was vnder vnkyndnes with the Hammiltounis, thay willit thame to fray na thing for thame, for we ſall ſchaik thame of ſaid yai how ſone we haue done our turne be thame, ſwa that the Secreteris plane fetcheis the Duke of Norffolkis, mynding the wrakment baith of ye King and the Hammiltounis. And howbeit he ſeme to mak mekil ado for the Quenis authoritie, wer ſcho at hame vncled with the Duke his craig wald be fleitar for the widdie, nor his ſoillis for ane naill in the flure, notwithſtanding that ſcho hes promyſit gif he be honeſt in tyme cūming ganis ſalbe forzet.

G. Bot knaw ze gif he can be perſwadit to credite that promeis, he is becum better ſcholit in his Maiſter Macheauillis principallis, qui peccare nō pardone, ſwa gif he can not forgif he can not credite.

T. I am aſſurit he will ſeik the laſt refuge for his ſtanding, for gif he ſuld wrak, he wald all ye warld ſuld wrak with him.

G. Thair appeiris na les, for his only ſtanding hes brocht Scotland to the miſerie ze ſe, and quhat it hes done in Ingland ma aiges nor ane will remēber. Bot curſit and miſerabill is that ſtanding that bringis with it the diſtructioun of ſa mony, and

that excellent wit that God hes indewit him with to be occupyit in the aduancing of the geuaris gloir, and comfort and commoditie of his natiue countrie and brether thus abusit direct contrair God, sall confound and bring him to miserabill distructioun with all thame that directly fechtis aganis God, employand all thair senses and heich wittis to ather endis nor God hes geuin yame for. And thow ô Grange, Grange (that thus schamefully hes sufferit thy self to be abusit with that wickit Ganzelon, that for his curst standing hes mixt heuin and eirth) afoir honorabill and innocent, bot now execrabill baith to God and man, in that thow hes participat with him, & that godI actioun sall taist of the plaigues dew to thame for thair detestabill impietie, Repent, repent, I say in tyme, and call to God to oppin thy eyis, that thow may se thy awin defectioun, and how greit ane Instrument of troubill thow art, for that rottin reid thow lenis to salbe na suirer lening stok now nor afoir. It is not the heicht of craiges thocht thay reiche to the skyis, nor the feirfull thundering of Cannounis, nor the confideracie with all the Kingis on ye eirth yat sall defend the fra the plaigues of God alreddy at thy duires, except thow spedelie repent.

I. I meruell that ze speik thir thingis of thay men thay haue bene zour auld acquentance, to quhóe

ze haue

ze haue bene mony wayis addettit ſpecially to y
Secreter quhome ze haue ſene ane profitabill In
ſtrument in honeſt cauſis.

G. Let na man think of me that my freindſchip cō
tinewis langer nor honeſt and faithful deilling ba
baniſchit. Bot allace ſen that blind conſait that
men reſtis on (he was ane gude Inſtrumeng) had
abuſit and brocht be apperance na ma bot him ſelf
to diſtructioun, for he hes houndit and preſentlie
houndis the Nobill men in Scotland lyke als mo-
ny tykis fnrth of a leiſche, and at the leiſt nod of
his heid thay mon returne agane, and in ye meane
tyme him ſelf is ay in a ſure garyſoun, zit tell me
of his honeſt Interpryſe t brocht not w
the aduancement of his a dignitie. Quhe
houndit out the King, Mortoun, Ruthuen, and
Lyndeſay to ſtik Dauie, was it for ony vther caus
than that Dauie tuik his ſchaddow, fiſchit in his
watteris, and the brybis that he wont to get for
making eruikit materis gang euin, was packit vp
in his Cofferis. Was not the diſtructioun that is
cūmin on the Erle Bothwell brocht about be him
onlie, for that he feirit his lyfe of him and myntit
to retreit his conqueſt, was it for the verray hait-
rent that he bure to the Quenis wickitnes, that he
wald haue had Lyndeſay quhen ſcho was tane,
wirrie hir in hir awin hair, and ſay ſcho had hāgit
hir ſelf, gif it was the mendis ſcho maid for auld

faultis as [illegible] pretensis this day witnessis. Angous, Mortoun, Lyndesay, be leirnit be the fall of zour Nichtbouris, for he lykis not ane companzeoun, mekill les ane Superiour Nichtbour.

T. I repent I suld not haue ane better ground for yair defence quhōe I luse, for thay haue banischit from thair societie the trew honest verteous and godly men, and tane to thair league follow is sic a pack as is not out of the Deuillis armes, I am assurit and the secreitis of yair hartis wer rypit, it suld be fund thay repent thair course thame selfis. Thairfoir I zeild, leuing thame to thair awin wysdome sen thay will credite na vtheris.

C[illegible] grant thay m[illegible] of thair cours, not [illegible]ekill for that it hes had ane euill succes, and lyke to haue worse, as for that it hes bene vnnonest in the self in the sicht of the warld, and displesant to God, and than I dout not bot God sall call thame agane to thair former feruencie. Vtherwyse I feir thair rewaird salbe confusioun heir and hyne. In the meane tyme let vs pray God outher to lichtin thair eyis to repentance, or ellis to delyuer our troublit brethren fra thair Tyrannie.

T. Amen.

¶FINIS.